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A
S E R M O N
Preached to the
P R O T E S T A N T S
O F
I R E L A N D,
N O W I N
L O N D O N,

At the Parish-Church of
St. Clement Dane.

October 23, 1712.

B E I N G

The Day appointed by Act of Parliament in *Ireland*, for an ANNIVERSARY
T H A N K S G I V I N G for the Deliverance
of the Protestants of that Kingdom, from
the bloody Massacre begun by the *Irish* Pa-
pists, on the 23d of October, 1641.

ASH
By St. George, Lord Bishop of CLOGHER.

L O N D O N.

Printed for Sam. Buckley, at the Dolphin in Little-
Britain. 1712. Price 3 d.

A
SERMON
PREACHED TO THE
PROTESTANTS
OF
LONDON
NOW IN
LONDON

At the Parish Church of
St. Clemente Dane.

October 22. 1719.

By J. G.

The Duty of a Protestant
in a Roman Catholic
Country, for the
Conversion of that Kingdom, from
the bloody and oppressive
Popish Yoke.

By St. George, Bishop of Limerick.

Printed by J. G. at the ...
1719.

A
SERMON

Preached to the
Protestants of *Ireland*.

ISAIAH, Chap. XXIV. Part of the 16th Verse.
The treacherous dealers have dealt treacherously ; yea, the treacherous dealers have dealt very treacherously.

THIS Chapter is a Conclusion of several Threats and Judgments, denounced by Almighty God to the *Jews* and other Nations in the eleven preceding Chapters ; wherein, with Variety of propheticall Expressions and the greatest Majesty of Stile, God's Indignation against his People for their Impieties, his determined Vengeance unless they repent, his raising

up many neighbouring Nations, and even some of those they had conquered, to afflict them; his confounding their Devices, and disappointing their mischeivous Designs against the *Jews*, with evident Views and Applications of all this to the Christian Church, are most emphatically described.

In the Beginning of this Chapter, Destruction and Desolation are in the strongest Terms threatened to the Land, to Prince and People, Priests and Lay-men, Masters and Servants, Rich and Poor: Yet at the 13th and following Verses, a Deliverance is foretold, that *when thus it shall be, they shall lift up their Voice, they shall sing for the Majesty of the Lord, they shall glorify the Lord, even the Name of the Lord God of Israel in the Isles of the Sea; with a Wo, to the treacherous dealers who have dealt treacherously; yea, the treacherous dealers who have dealt very treacherously.*

This Repetition of the Phrase is an elegant Hebraism, a reproachful Aggravation of the Baseness and Treachery of the Enemies of God's People and Church: There is a noble Simplicity, the truest *Sublime*, in the Expression, and indeed through the whole Stile of this Evangelical Prophet.

Now how applicable these Words are to the Occasion of our present Meeting, a little Reflection upon the unhappy State of our Country, both before and at the Time of the Deliverance we now commemorate, will easily demonstrate.

The

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The Natives of our Kingdom, from the Time of *Henry* the 2d, had been perpetually uneasy under the *English* Government; had by frequent Wars, Rebellions, and unnatural Conspiracies, in every succeeding Reign, endeavoured to shake off the gentle Yoke of our reasonable Laws, which would have abrogated their barbarous Customs, civilized their Manners, and smoothed the savage Roughness of their Tempers. But when the Reformation was introduced among us, new Fuel was added to their former Discontents; a furious mistaken Zeal for their Superstitions, blown up by their Priests, raised their Animosities much higher; their Hatred of our holy Religion, joyned to the rooted Aversion they had all along expressed to our Government, fitted them for the most desperate Enterprizes of Blood and Horrour. Yet still the Mildness of our Princes strove to overcome this inveterate Disposition; repeated Rebellions only produced repeated Pardons; their great Men were caressed and intrusted; the meaner Sort invited, courted to taste the Sweets of *English* Liberty; the inestimable Advantages of *Magna Charta* and all the other excellent Laws which make this Nation happy, were pressed upon them; their Properties were guarded and protected, their civil Rights enlarged, all the Improvements of Arts and Letters laid in their Way; their very Superstitions and
Idolatrous

Idolatrous Worship were indulged ; for, though the Light of our Doctrine shone in their Faces, though our holy Religion was preached to them with a becoming Evangelical Zeal, yet no Violence or Persecution was once thought of, the Conviction was wholly left to the bare Force and Evidence of Truth ; and the *English* Government, like the *Roman* Conquests of old, would have redeemed them only from Barbarity and a Slavery of Mind and Body, and entitled them to all the Franchises and Politeness of the Conquerors.

In these Circumstances it was, that the unnatural Rebellion we now remember was contrived ; a Calm of several Years preceded it ; no presaging Complaints, no alarming Tumults, were heard ; for the *Irish* Papists had then a great Share in the Magistracy and Legislature ; their Mass-houses and Convents were open and publick, they had contracted Alliances and Friendships with many of their Protestant Neighbours, seemed to relish our Manners and Laws, and, under deceitful Colours, managed the basest Treachery that ever was acted in the Christian World ; the *Parisian* Massacre and *Sicilian* Vespers had some plausible and fair Pretences of Provocation, but in our Case nothing but Diabolical Malice and Rancour could possibly have produced it.

I shall not trouble you with a melancholy Relation of Particulars, the dismal Story is but too well known by an Anniversary Repetition ;

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tion; I will only mention some Part of the Remonstrance of the *Irish* Protestants presented to the Parliament of *England* a little after the Rebellion broke out. "What Pen can set forth, or Tongue express, (say they) the Cruelties, more than barbarous, daily exercised upon us: Stripping Men, Women, and Children, and exposing them to dye by the Extremity of Cold; ripping up the Wombs of Mothers with Child; ravishing Wives and Daughters in the Presence of their Husbands and Parents; forcing Men to abjure their Religion and embrace Popery, and then immediately hanging them; obliging others with Shews of Kindness to drink to Intemperance just before Execution, that they might destroy both Souls and Bodies; violating Articles made upon the giving up of Houses and Castles, and murdering Persons with Passports and Safeguards in their Hands; breaking into Churches, and burning (with Expressions of Hatred to our Religion) all they found therein; tearing and trampling upon Bibles, and exposing to the utmost Contempt those sacred Oracles; exercising their deadliest Spite upon the Persons of the Protestant Clergy, and vowing the utter Extirpation of the *English* and all Professors of the Truth. Well therefore and justly may we apply the Words of the Prophet in my Text to our present Case, *The treacherous dealers have dealt treacherously;*

8 *A Sermon, preached to the*

treacherously; yea, the treacherous dealers have dealt very treacherously.

National unexpected Deliverances from imminent and seemingly unavoidable Destruction, as they are the strongest Demonstrations of an Almighty universal Benevolence, which governs and presides over all, so do they deserve the most publick and hearty Acknowledgments; private Escapes of particular Persons or Families, however surprizing and miraculous, seem but the subordinate Effects of this over-ruling Providence, are too often ascribed to second Causes, and as the Benefit is narrow and confined, so must the Gratitude be also; but where each particular Person and Family finds its private Account in the Deliverance, where a general Mischief, contrived with the deepest Secresy and just ready to break out, is discovered upon the very Point of Execution; when God Almighty interposes and confounds the Devices of our Enemies, there sure our Gratitude should know no Bounds, but with one Heart and Voice we should all praise and magnify the Lord, *who hath broken their Snares, and not delivered us over as a Prey unto them.* And this (my Brethren) is exactly our Case, for though none of us here present (at above seventy Years Distance) did, it may be, personally escape their Swords or Daggers, yet the dismal Consequences of this Rebellion (had it succeeded) would have affected us and our latest Posterity in the most

most sensible Manner ; we owe to this Deliverance, and to another fresher one (which ought never to be forgotten by us) the Enjoyment of our civil Rights and Liberties, the many good Laws, and happy Government we now live under, the free Profession of our holy Religion, even the present Opportunity of returning our solemn Thanks to God, and all that can be most valuable to us, both as Men and Christians.

Give me Leave therefore to quicken your Gratitude, by dwelling more particularly on some of the Dangers you have escaped: And to render your Thanksgiving more acceptable to Almighty God, by shewing what Returns of Duty you ought to make for these great Blessings:

And *First*, to represent the Dangers you have escaped. They are no less than a Popish Religion and a Popish Government; such Yokes as rational Men, enlightened by the Truth of Evangelical Doctrines, and *English*-Men acquainted with Liberty, and not bred up in Slavery and under Arbitrary Power, must needs think most intolerable.

Instead of the Apostles Creed of twelve Articles, that short Form of sound Words, which with a suitable good Life conveyed the Primitive Christians to Heaven; you would have been forced to swallow Pope *Pius's* twelve additional Ones, not only destructive of that good Life, but likewise grossly repugnant to

Sense, Reason, Catholick Tradition, and Scripture.

It is observable, that the Devil, in endeavouring to destroy or corrupt Christ's Church, has regularly followed the Method and Order of the Articles of the Creed. In the first three hundred Years he instigated the Followers of *Simon Magus*, *Menander*, *Basilides*, *Marcion*, and others, to oppose the first Article concerning God the Father: In the next Centuries, by the Disciples of *Sabellius*, *Photinus*, and *Arius*, to contradict the Divinity of Christ: After the Year four hundred he combated the Doctrines of the Incarnation, Passion, and Resurrection, by *Nestorius*, *Eutyches*, *Dioscorus*, and others. Next, the Procession of the Holy Ghost was disputed in the *Greek Church*: Till at last the great Antichristian Deluge of Popery began to overspread the World, and to corrupt, not single Articles only, but a great Part of the Christian System, the Mediatorship of our Saviour, the Notion of the Catholick Church, the Doctrine of Remission of Sins, and of future Rewards and Punishments. The first Enemies of the Church were more modest or more cowardly, would have displaced or picked out here and there some one of the Foundation Stones of our Holy Faith; but these latter boldly attacked and undermined the main Body of this beautiful Fabrick, so that it might be said of them, as it was in the

Jewish

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Jewish Songs * of *Saul* and *David*,
that other Heresies had slain their
thousands, but Popery its ten thousands. * 1 Sam. 18. 7.

The sacred Oracles of Scripture, in which are contained the Treasures of Eternal Life, all that God has thought fit to reveal to us concerning himself and our Duty, would have been wholly locked up from you, or distributed only in Shreds and upon solemn Occasions, with a double Proportion of Legend and Fable. The *Traditores* or Deliverers up of their Bibles were as infamous in the Primitive Church, as the Offerers to Idols; but in the *Roman Church* it would have been much more Heretical to have kept or read them; and to have *searched the Scriptures* (in Obedience to Christ's Command), to study them in order to inform yourselves of your Duty out of God's Laws, would have been reckoned the highest Act of Disobedience, and punished by their Inquisition.

You must have offered your most solemn Prayers to Almighty God in a Language you understood not; instead of worshipping him *in Spirit and Truth*, with your Minds and Hearts, your Service would have been purely Mechanical, the Work of your Lips and Fingers, and paid in a sort of Talleys of Devotion.

Nay, you must not have presumed too often to address immediately to God or our Saviour even in this unknown Tongue, but you

would have been directed to some powerful Patrons and Intercessors among the Courtiers of Heaven, through whose Mediation you must have offered up your Requeſts and Supplications to God; as if God had not allowed us on all Occasions free Access to himself; and the most powerful and prevalent Intercession of Jesus Christ, *the one Mediator between God and Man*, were not sufficient. You must have renounced your Senses in order to believe Transubstantiation, and your Reason in framing Arguments to support and defend these and the like monstrous and absurd Doctrines. In Summ, you must have professed a patched motley Religion, made up of Inconsistencies, Superstitions, meer mechanical Exercises and theatrical Representations; but the worst and most scandalous Ingredients in it, are those Remains of Heathenism, the many Practices and Doctrines in Popery evidently borrowed from the *Pagan Theology*. For not to mention Purgatory, almost literally copied from the sixth *Æneid* of *Virgil*,

----- *aliis sub gurgite vasto*
Infectum eluitur scelus, aut exuritur igni.
Donec longa dies perfectotemporis orbe
Concretam exemit labem, purumque reliquit
Æthereum sensum, atque aurai simplicis ignem.
Virg. 6th Æneid.

And

And their *Limbus* from a like poetical Original.

Infantumque animæ flentes in limine primo, &c.
Virg. *ibid.*

their abusing the Holy Sacrament of the Eucharist, by making it a Sacrifice to serve every occasional Purpose; how have they adopted almost the whole Gentile System by their Image-Worship, the Number of Heavenly Beings, which they make the Objects of Adoration, their Tutelary Saints, their Canonizations, so glaringly Idolatrous, that they have been forced to strike the Second Commandment quite out of the Decalogue, lest even the Vulgar among them should have discovered the gross Imposition? So that 'tis no Wonder that we hear of such Multitudes of Converts made by their Missionaries among the Heathens; for where is the Difficulty of changing a *Confucius* for a *Xaverius*, of new naming their Statues and Pictures, placing the Head of a supposed Martyr upon the Trunk of an old Idol, and retaining the same Worship with a little Alteration of the Object? So that some Modern Popish Writers* of Travels, giving an Account of their Conferences and Disputes with the Heathen Priests and Philosophers, have honestly own'd, that they so plausibly defended their Idolatrous Practices and Principles, and with Arguments so very like

* Della Valle
and Bernier.

like the *Catholick* ones, that they had little left to object against them.

Nor was Popery content alone to borrow Principles and Practices from other Religions to corrupt our plain Christianity, but it extracted likewise the most refin'd System of Worldly Politicks, from the Experience of the ablest in State-craft, in order to enslave and govern the Minds of Men. Our Blessed Saviour declared his *Kingdom not to be of this World*; but his pretended Vicars did not find their Account in that humble Declaration; Temporal Power, in the most absolute Degree, was to be established, and blind Obedience to be bound upon Conscience by the most indissoluble Tyes. In order to these, the Priestly Character was to be exalted beyond all Comparison; they were to be supposed more than Men, that they might treat the Layety like Beasts: The Head of their Church must be Infallible, and his Decrees received like the Oracles of God. Kings and Kingdoms were to be subject to his Anathemas, and the Spiritual Sword once unsheathed, was to draw all the Temporal ones after it in Croisades and holy Expeditions, to execute the several Projects of their Ambition. And because nothing strikes People with greater Awe and Respect, or gives more Authority than *Miracles*, therefore every Priest was to be endowed with the highest Wonder-working Power, and by pronouncing
four

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four Words, be able at all Times to make his Saviour: They too were alone to dispense and interpret Scripture; whatever they said as of Faith, was to be implicitly believed, and the least Contradiction to their Assertions was a kind of Spiritual Treason, triable only before their most dreadful Inquisition-Tribunal, from which lay no Appeal. Notwithstanding our Saviour's express Command to all Christians to participate both of his Body and Blood, to receive the whole Sacrament, yet, to widen the Distance between Priests and People, and to give the former an evident Superiority, Half-Communion was introduced: And as the best Political Government (especially if it be Arbitrary) would soon fail without numerous Guards and Forces, an extraordinary Revenue, and the most exact Intelligence; so Popery has made the carefullest Provision of all these.

It has whole Armies of Regulars, Monks, and Fryars, garrison'd in every Christian Country, maintain'd by the Labours of others, bound by the most solemn Vows to pay a blind Submission to the Orders of their Chief. And to fit them for any Attempt, they are obliged to Celibacy, that they may give no Hostages to humane Society, and lest the Prince and Country should have any Pledges of their Fidelity.

It has moreover established an inexhaustible Treasury or Bank of Merit, a sort of Insurance-Office for Souls, where Sinners of all
Sizes

Sizes may be supply'd, and at certain Price buy Indulgences, or Letters of Credit; purchase Freedom out of their Spiritual Prison, Purgatory; and compound on their Death-beds for a wicked Life: So that among them 'tis almost impossible for a rich Man not to enter into the Kingdom of Heaven.

Lastly, It is Master of all the Secrets in the World, and must have the most perfect Intelligence by the means of their Auricular Confession.

But as reasonable Men could not be thus grossly enslaved and imposed upon without some Artifices, they have therefore taken prudent Care, to dazle and amuse weak Minds by the Multitude of their Shows and Ceremonies, to gratify all their Senses by a Profusion of gawdy Ornaments, splendid Temples, exquisite Statues and Pictures, pompous Processions, Theatrical Musick, Incense and Perfumes; and to varnish the Outside of Religion with so glaring Lustre and Splendour, that their Reasons and Judgments might be taken off from enquiring and looking into its intrinsick Worth and Value: According to the old known Practice of the *Roman* Tyrants, who endeavour'd to sweeten the Loss of Liberty and Privileges, by diverting the People frequently with entertaining Spectacles, Plays, and Feasts.

And such (my Brethren) is the Religion you have escaped by the Deliverance we this Day

Day commemorate. This was the great Spiritual Danger.

B Secondly, you were likewise freed from an intolerable Temporal one, a Popish Government: When I say this, I mean an Arbitrary one, attended with a dispensing Power, and exempt from any Obligation to Laws, Contracts, or Oaths. And indeed there seems to be a necessary Connexion between Popery and Servitude; the one naturally begets the other; which not only too frequent unhappy Experience does evince, but likewise the very Reason of the thing. For when Men's Minds are enchained, when they must not judge or think but as they are bid, and dare not act according to the Dignity of humane Nature, how possibly can Liberty subsist? All generous Notions must of Course be extinguished, and only a Narrowness of Soul, a poor tame mean-spiritedness remain, the proper Materials for arbitrary Power to work upon, and the very Introduction to Slavery. The little Liberty now left in the World, is almost wholly confined to Protestant Countries. A rational Freedom of thinking, will produce a like decent Freedom of speaking and acting; and these, as regulated by Laws made with mutual Consent and Approbation, do constitute what is properly called *Liberty*. The best Instance hereof is our own most excellent Constitution, so exactly poiz'd between the two fatal Extremes of Government,

vernment, distributing in such just Proportions what is due both to Prince and Subject, that as it is the Envy of other Nations, so it cannot be too highly valued and priz'd by ourselves. And as I have founded before Slavery upon the Popish Profession, so probably is our own happy Constitution owing in a great Measure to our Church's being the purest Protestant one in the World.

Yet even this wise Establishment, so well calculated for the general Good of Mankind, and guarded by Laws, Interest, and the solemnest Obligations, must necessarily have been destroyed, had not the Rebellion of this Day been disappointed. A Popish Prince (and such the Rebels in all their Declarations proposed to themselves) would easily have dispensed with those Laws, and been absolved from his Oaths: Your Charters would have been violated, and Corporations either influenced to mean Compliances or dissolved: Your Senates (the Guardians of your Rights and Privileges) would have been pack'd, and then either flattered or terrified to execute the arbitrary Orders of an absolute Sovereign; and all your envied Liberties die by Degrees, till the Yoke of Servitude were fix'd and bound upon you by Standing Armies. The Chains and Fetters of your Neighbours do still sound and rattle in our Ears; and can we reflect upon these dismal Gulphs of Ruine we have escaped, without the most ardent Acknowledgments of the Divine

Goodness

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Goodness and Mercy in our Deliverance? And this was the last thing I proposed, *viz.*

To render your Thanksgiving more acceptable to Almighty God, by shewing what Returns of Duty you ought to make for these great Blessings.

First then, The Consideration hereof should beget in us a sincere Repentance for and Abhorrence of all Sin, and steady Resolutions of Piety and Virtue: For God's main End in Deliverances as well as Judgments, is the Reformation of our Lives; they both prompt us to look up to Heaven, and to read the holy Purposes they are designed for. Mercies and Favours are emphatically stiled the *Cords of a Man*; and reasonable Natures are much easier drawn than driven to Duty, and are more effectually wrought upon by gentle than severe Methods. This was holy

Psal. 78. 8.

David's Temper, Not to forget the Works of the Lord, but to keep his Commandments. Let us not then defeat this gracious Design, but grow better under Deliverances: Let us humble our selves, and bewail those Sins which deserved the imminent Dangers we have escaped, and *sin no more lest a worse thing come upon us*: Let us *rejoyce with Holiness*; and while our Hearts are dilated with Thanksgiving, let us, as the best Fruit of Gratitude, entirely reconcile our selves to God, and

make it appear, that tho' we continued obstinate and perverse under his Chastisements, yet we cou'd not resist the Charms of his Love and Kindness. Our Hopes were to be obliged, tho' our Fears wou'd not; and (as in the Fable) tho' the Fury and Storms of Afflictions, all the Violence of the *North Wind*, cou'd not force us to *let go* our Sins, yet the warm *Sunshine* of Mercies and Deliverances is able to *melt* us down into Duty, and disarm all our Lusts and Passions.

Secondly, Let us, in Imitation of the Divine Goodness to us, who deserved the heaviest Judgments, shew a suitable Kindness to the poor Natives of our Country, by laying aside all Resentment for past Injuries, and bestowing the noblest Charity upon them. They seem naturally to be a kind and loving People, and all their treacherous Rebellions are chiefly owing to the unhappy Influence of their mischievous Religion. Let us by all reasonable Methods endeavour to convince them of their Errors, rescue their good Natures from this unhappy Influence, and make them good Christians and good Subjects. This will be the most glorious Victory, to conquer our Enemies by removing their Prejudices, instructing their ignorant Souls, and conferring the most charitable and friendly Offices upon them. What greater Honour can we propose to our selves, than to be *Fellow-workers with God* in recovering
this

this misled People from their Superstition and Idolatry? How noble an Ambition is it to become his Ministers in the Dispensation of his Graces, and to have the Glory and Pleasure of acting (as it were) in Concert with him in this *Labour of Love*? We should thereby effectually pluck up the very Seeds and Roots of all future Rebellions and Revolutions; and at once secure our own temporal, and their eternal Concerns.

This (my Brethren) we may all do, and (give me Leave to say) we are obliged to do, in our several Stations. The Nobility and Gentry may influence and advise, the Clergy instruct and perswade, and every one by his Purse, his Zeal, his Interest, or unwearied Application, may contribute to this necessary and important good Work. I dare not presume to determine that any Methods are so likely to accomplish this as the Evangelical; several have already been unsuccessfully tried; penal Laws and Severity have hitherto proved ineffectual: Let us then, in the Name of God, experiment some which have not yet been so generally practised, tho' in many Instances they have done great Good: Let us endeavour to gain them, by complying in some Measure with their Infirmities, by allowing them the Word of God, our excellent Liturgy, and other pious Protestant Books in their own Language; by erecting Charity-Schools for the Instruction of their Youth, and by all other mild

mild and gentle Means unanswerably convince them, that we are seriously and heartily concerned for the Salvation of their Souls.

Lastly, To render these our Endeavours more successful, and our present Thanksgiving truly acceptable to God, let us perfect this great and excellent Work of Charity, by laying aside our own most unnatural and unseasonable Heats and Animosities: *A Kingdom, or a Religion, divided against it self, cannot stand.* Our common Enemies are artful and formidable enough to require our most united Opposition; and must needs observe with Pleasure, how by our unhappy Divisions we are effectually doing and promoting their Business. The Consideration of the Dangers we have so lately escaped, and Possibility that we may fall into the same again, should methinks alarm us all into Union; and 'twere passionately to be wish'd (to use some of the last Words of our great Deliverer) " That there were no other Distinction among us, but of those who are hearty
 " and zealous for the Protestant Religion and
 " present Establishment in Church and State,
 " and those who are for Popery and a French
 " Government.

As we value therefore our precious Religion and Liberties, and hope to live happily under the best of Queens; as we expect to have our Prayers heard for a long Continuance of Her auspicious Reign, and a Succession of true
 Protestant

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Protestant Princees after her; let us not weaken or ruine these inestimable Blessings by our fatal Parties and Distinctions. God Almighty may not always (as he has hitherto done) work Miracles for our Deliverance; And it is remarkable, that the Factions among the Jews were never more bitter and violent, than when *Jerusalem* was actually besieged by the Romans; as their Dangers increased, their Party-Fury grew higher also; and therefore God, who had often before delivered them from their Enemies, gave them up at last to be destroyed, and would no longer have his Patience insulted, or his Mercies thrown away upon an ungrateful, divided, tho' his own chosen People.

May the Considerations I have mentioned prevail with us in Time, to unite all heartily in the Service of God and sincere Profession of our holy Religion, in Duty and Fidelity to our gracious Sovereign, and in sincere Love and Charity to one another. So may we ever securely depend upon and expect the Almighty's Protection from future Dangers; and as he has often heretofore (and particularly on the Occasion we now return Thanks for) wonderfully delivered us, that he will continue hereafter to be (in the Words of the Psalmist)

Pf. 18. 1.

our Strength, our stony Rock and Defence, our Saviour, our God and Might, our Buckler, the Horn also of our Salvation, and our Refuge from one Generation to another. Amen.

F I N I S.

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